A SERMON PREACHED AT BARSTAPLE;

Vpon occasion of the late happy success of Gods Church in forraine parts.

By G. H. D. D.



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A SERMON PREACHED AT BARSTAPLE VPON OCCASION OF THE LATE HAPPY SVCCESSE OF GODS CHVRCH IN FORRAINE PARTS.

Iudges Cap. 5. Ver. 31.

So let all thine enemies perish, O Lord: But let them that love him be as the Sunne when he goeth forth in his might.

THere are few I presume that heare me this day but somewhat they haue heard of the great victories which it hath pleased Almighty God lately to give to those of the *reformed Churches* in forraigne parts professing our religion; in which regard that we might in some sort expresse our mindfulnesse

of them our well-wishing to them, our thankfulnesse for them, and our rejoycing with them: I haue made choice of these words at this time by Gods gracious assistance to bee opened vnto you.

In the Chapter going before we read of a wonderfull great defeate by *Barak* the sonne of *Abinoam*, and *Deborah* the *Prophetesse* (who at that time judged *Israel* though a woman) given to the forces of *Iabin* King of *Canaan*, which were utterly routed, pursued & put to the sword by the *Israelites* not so much as a man left alive all the way from the river *Kishon* even to *Harosheth* of the Gentiles, being sprinkled with bloud and bestrewed with dead carkases, and for *Sisera* the Generall of the Armie under *Iabin*, the day being thus lost he forsakes his chariot and flies for his life, and in his flight at the motion of *Iael* the wife of *Heber* the *Kenite* turnes aside into her tent, where being curteously entertained, and tyred with wearinesse, giving himselfe to his rest, he fell so soundly asleepe that *Iael* taking the opportunity stole upon him, and with a hammer in her hand fastened a naile in his temples, so fully home that hee never rose againe from the place.

Hereupon *Deborah* and *Barak*, and by their example

ample all the people take up a ſong of triumph, a ſa-
cred and ſolemne hymne, to the Lord of Hoſts the
Author of the victorie, which takes up this whole
Chapter, in imitation of *Moſes* and the men of *Iſra-
el* on the one ſide, and *Miriam* the ſiſter of *Moſes*
with the women on the other, who after their de-
liverance from the cruell oppreſsion of the *Ægypti-
ans*, and the overwhelming of *Pharaoh* and his horſ-
men in the red Sea, thus ſing unto the *Lord* (which
it ſhould ſeeme was the burden of their ſong,) *For* Exo. 15.
he hath triumphed gloriouſly, the horſe and the rider hath 1.
he throwne into the Sea. And ſuch a ſong was that
which the daughters of *Iſrael* tooke up (perchance
in imitation of this) after the vanquiſhing of the
Philiſtines; they goe forth to meete *Saul* and *David*
in their returne from that ſlaughter with tabrets
and inſtruments of muſicke, ſinging, and dancing,
and as they played they anſwered one another and
ſaid, *Saul* hath ſlain his thouſands and *David* his 1 Sam.
ten-thouſands; Nay the very Gentiles after victorie 18.7.
obtained, they had their *Epinicia* too, or ſongs of tri-
umph which they called a *Pæan*, *Pæana canamus*,
and againe, *dicite Io Pæan, & Io bis dicite Pæan*: and
if they did thus to their heathenish gods which in-
deede were no gods but Idoles, how much more
ſhould wee doe the like to the true and everliving
God.

This Song (as it is thought) was composed by *Deborah*, which I am the rather induced to beleeve, not only because shee was a woman of singular gifts and graces, and above all indued with a prophetical Spirit, because shee stirred up and spurred forward *Barak*, assisting and encouraging him with her presence and counsel in the whole action, but chiefely because in the 12 *ver:* shee thus rouzeth up her selfe, *Awake, awake Deborah, awake, awake, utter a song*: but by whom-soever it is composed it is certainly a most excellent divine hymne, and of a marvellous loftie high straine, as will easily appeare to any man that reads it with attention and judgement.

The words of my Text they are the very upshot and close of the song, and in that respect no doubt the more considerable. They containe in them a prayer, a double prayer, spreading it selfe into two branches, whereof the one is an *Imprecation* against Gods enemies, *so let all thine enemies perish O Lord*; the other a Petition, *but let them that love him be as the sunne when he goeth forth in his might*; the Imprecation is for the perishing of Gods enemies, the Petition for the flourishing of his friends, because first his enemies must perish before his friends can flourish, as darknesse must first be dispelled before

light come in place, and ſickneſſe expelled before health be recovered: theſe two being like the two buckets of a well, or the two ſcales of a ballance, the falling of the one is the riſing of the other, as the houſe of *David* grew ſtronger by the weakning of *Sauls* houſe, and *Rome* erected her trophies in the ruines of *Alba*.

Now the Imprecation being thus delivered by a Propheteſſe, containes a Prediction, as the Petition doth likewiſe a poſition, and in ſome tranſlations is ſo rendred. In the Imprecation we are firſt to conſider, whether or no it be lawfull and how farre to pray againſt others; Secondly, what theſe enemies of God are; Thirdly, by whoſe hand they are to fall and to periſh; and laſtly, the manner of their periſhing out of this word, *So*: *ſo let all thine enemies periſh O Lord.*

That which gives occaſion to this doubt in the first place, is the words of our *Saviour*, *Love your enemies, bleſſe them that curſe you, doe good to them that hate you, and pray for them which deſpitefully uſe you and perſecute you.* Wee are to know then, that we muſt pray for *our* enemies, but againſt *Gods* enemies; this was the practice of the *Prophet David*, when he ſpeakes of his owne enemies when they were ſicke (ſaith he) my clothing was ſackcloth, I *Math.* 5. 44. *Pſal.* 35. 13.

humbled my ſoule with faſting, I behaued my ſelfe as though he had beene my friend or brother, I bowed downe heavily as one that mourneth for his mother: but when he ſpeakes of Gods enemies who had taken to themſelves the houſes of God in poſſeſsion, then he changes his note; *O my God make them like a wheele as the ſtubble before the wind, as the fire burneth a wood, and as the flame ſetteth the mountaines on fire*, ſo perſecute them with thy tempeſt, and make them afraide with thy ſtorme. It was the uſual forme of the Prieſts at the removing of the Arke, ſpecially in time of warre, and wee have it taken up by the *Pſalmiſt*, *Let God ariſe and let his enemies be ſcattered, let them alſo that hate him flee before him, let his*, not our enemies be ſcattered, or if they bee both ours and his, wee are to pray for them as they are ours, but againſt them as they are his.

pſal 83. *ver.* 12.

vNm. 10. *ver.* 35. *pſal.* 68. *ver.* 1.

We may lawfully pray againſt their deſignes though not againſt their perſons, as *David* prayed againſt the plots and policie of *Achitophel*, *O Lord, I pray thee turne the counſell of Achitophel into fooliſhneſſe*; or we may pray againſt their perſons indefinitely, though not particularly, as thus *let them be confounded* (what ere they be) *and turned backe that hate Sion, let them bee as the graſſe upon the houſe tops*,

2 *Sam.* 15. 31.

pſa. 129. *ver.* 5.

which

which withereth before it groweth up, wherewith the mower filleth not his hand, nor he that bindeth sheaves his bosome; or lastly, we may pray against their persons in particular, conditionally, though not absolutely; first, we are to pray for their conversion, and then if maliciously and wilfully they persist in their obstinacy, in the second place for their confusion; This was *Davids* method, *fill their faces with shame that they they may seeke thy name, O Lord*, that is, that they may be converted unto thee; but in case they will not be converted but stand out in their rebellion, and go on still with an hard heart, a high hand, a stiffe necke and a brazen forehead, then it followes, *Let them be confounded and troubled for ever, yea let them bee put to shame and perish*; if by shame they will not bee wrought to conversion, from shame let them be brought to confusion; but then we must here remember, that we doe not so much rejoyce because they perish, as because by their perishing the Church of God is delivered, and the glory of God advanced in the manifestation of his justice: and for that reason the same *Prophet* presently addes, *That men may know that thou whose name is only Iehovah, art the most high over all the earth*; that thou art the supreame Iudge of the world and sittest in the throne that judgeth right; to which

Psal. 83 *ver.* 16.

Verse 17.

Verse 18.

every

very purpose is that in another Psalme, *The righteous shall rejoyce when he seeth the vengeance, hee shall wash or bathe his feete in the bloud of the wicked,* so that a man shall say, *verily there is a reward for the righteous, verily he is a God that judgeth in the earth*; therefore shall the righteous rejoyce in the vengeance and bloud of the wicked, not because their bloud is shed, but because by the shedding of their bloud, men are brought to know and acknowledge that he is the God that judgeth the earth with righteous judgement; *for shall not the Iudge of all the earth doe right?* finally hereunto likewise accordeth that song of triumph, *Rev.* 19. *after* these things I heard a great voice of much people in heaven, saying; *Alleluja, salvation, and glory, and honour, and power unto the Lord our God, for true and righteous are his judgements, for hee hath judged the great whore which did corrupt the earth with her fornication, and hath avenged the bloud of his servants at her hand*: and againe they said *Alleluja.*

Psal. 58. 10. 11.

Gen. 18. 25.

This rubbe being thus removed, I now come to the second part of this first branch, which is what these enemies of God are. The enemies of God either acknowledge no God, as professed *Atheists*, or acknowledge a God but not the true God, as *Idolaters*, or the true God but goe not to

him

him the true way, that is, by IESVS CHRIST, as *Mahometans* and *Iewes*; or goe to him by IESVS CHRIST, but not by him alone, as *Romanists*; or goe by him alone, but (withall) fancie to themselves, and obstinately maintaine some *erroneous* opinion in fundamentall points, as *Hereticks*; or are sound enough in fundamentall points, but out of an affectation of singularity separate themselves from the congregation, as *schismaticks*; or lastly, joyne themselves to the congregation, but either with false hearts as *hypocrites*, or foule hands as prophane persons, having both of them a forme of godlinesse, but denying the power thereof: these may all of them in some sense, though in a diverse manner, & in a different degree, be termed the enemies of God. And againe, to speake generally, they are all Gods enemies who blaspheme Gods name, who withhold Gods right, who prophane Gods day, who dishonour Gods house, who abuse Gods word, whou nreverently or unworthily receive Gods Sacraments, who despise Gods ordinances, who neglect Gods commandements, who disgrace or disesteeme Gods ambassadors.

But by the enemies of God here in this place undoubtedly are to bee understood the enemies of his Church, that is, such as persecute it, or for pro-

 fessions

feſsions ſake oppoſe themſelves againſt it: ſuch an indiſſoluble linke and reciprocall connexion there is betwixt God and his Church, that it cannot be but that the enemies of the one ſhould be the ene-
Pſal. 69 9. mies of the other. *The reproches of them that reproched thee are falne upon me,* ſaith the *Pſalmiſt* as a member of the Church; and againe, *Doe I not hate*
Pſ. 139. 21. 22. *them O Lord that hate thee? and am I not grieved with thoſe that riſe up againſt thee? I hate them, with a perfect hatred, I count them mine enemies.* And as Gods enemies are the Churches enemies, ſo the enemies of the Church, are Gods enemies, and therfore they are Gods enemies becauſe they are the Churches
Pſal. 83. 2. enemies; *Loe thine enemies make a tumult, and they that hate thee have lift up the head:* and why were they *thine* enemies? the reaſon is there immediately added, *They have taken crafty counſell againſt thy people, and conſulted againſt thy hidden ones;* becauſe they tooke counſell againſt his people, and conſulted againſt his Church, therfore were they *his* enemies:
Pſal. 89. 49. *Remember Lord (ſaith the ſame Prophet) the reproch of thy ſervants, wherewith thine enemies have reproched them,* therefore they were *His* enemies becauſe they reproched his ſervants, that is, his Church, and in this very Chapter, *Curſe ye Meroz* (ſaith the Angell of the Lord) *curſe bitterly the inhabitants thereof,*

becauſe

becauſe they came not up to the helpe of the Lord againſt the mightie: wherby he intitles the Churches quarrells to the Lord. But above all we have to this purpoſe in the ninth of the *Acts* a ſingular teſtimony from the mouth of the Lord himſelfe, as it were an oracle ſpeaking to us from heaven, where wee read that when *Saul* (who afterward was called *Paul*) was breathing out threatnings and ſlaughter againſt the *Diſciples* of the Lord (that is, the Church) and to that end was upon his journey to *Damaſcus*, being amazed with an exceeding bright light, which ſhone round about him, he heard a voice ſaying unto him, *Saul, Saul, why perſecuteſt thou me?* and he ſaid, *Who art thou Lord?* and the Lord ſaid, *I am Ieſus whom thou perſecuteſt: it is hard for thee to kicke againſt the pricks*; *Ieſus whom thou perſecuteſt?* why *Ieſus* was then in heaven and *Saul* on earth; *Saul* clothed with miſery and mortality here below and *Ieſus* above ſitting at the right hand of God in glory and majeſty farre enough out of *Sauls* reach, how then could *Saul* perſecute *Ieſus*? ſurely none otherwiſe but becauſe he perſecuted the members of his Church, which *Ieſus* takes to heart as if himſelfe had beene perſecuted in his owne perſon.

The reaſon hereof is apparent, the Church is the ſpouſe, and he the husband of this ſpouſe, the

Church the body and he the head of this body, the Church the family and he the father of this family, the Church the armie and he the Generall of this armie, the Church the kingdome and he the Soveraigne of this kingdome; and if the ſpouſe ſuffer can the husband be inſenſible of it? if the body ſuffer can the head be inſenſible of it? if the family ſuffer can the father of the family be inſenſible of it? if the armie ſuffer can the generall be inſenſible of it? if the kingdome ſuffer can the ſoveraigne be inſenſible of it? nay a far neererunion there is betwixt Chriſt and his Church than betwixt the husband and the ſpouſe, *for this cauſe ſhall a man leave father and mother and ſhall cleave to his wife and they two ſhall be one fleſh*: one fleſh they are, but the wife liues not by the ſoule of the husband, as the Church doth by the ſpirit of Chriſt the wife feeds not upon the fleſh of the husband as the Church doth upon the fleſh of Chriſt, the wife is not bought with the bloud of the husband as the Church is redeemed by the bloud of Chriſt, and by this meanes becomes neerer unto him than his owne right hand, dearer than the apple of his eye.

Here is our comfort then, there being ſo many obligatory relations and mutuall ingagements betweene God and his Church, the enemies of the Church are therby made his enemies, *and if God be on*

our ſide who ſhall be againſt us? To fight againſt God is as if a man ſhould ſpit againſt the winde which carries it backe in his owne face; the furie of Gods enemies againſt his Church is but as the ratling of a violent haile-ſtorm upon the tiles, which makes a great noiſe for the time as if it would beate down the houſe, but is caſt off as ſoone as it comes on and then lies on the ground, and within a while melts away; or as the proud ſurges of the ſea which come ſwelling and roaring towards the rocke, as if they would rend it in peeces and carrie all before them, but the iſſue is that they daſh themſelves againſt the rock and ſo turne into froth, but the rock being onely waſhed remaines where it was; ſo is it with the Church which is built upon the rock, the windes may blow and the flouds ariſe, and the raine beate upon it, but it falls not, becauſe tis built upon a rocke, *and the gates of hell ſhall never be able to prevaile againſt it.*

The third conſiderable point in this Imprecation is the hand by whoſe power the enemies of God ſhall periſh, that is, by the hand and power of him whoſe enemies they are, and therefore doth *Deborah* (as we ſee) by an apoſtrophe turne her to the Lord and directs her ſpeech to him, *So let*, or ſo ſhall *all thine enemies periſh O Lord*, that is,

they ſhall thus periſh by thy hand; and hence it is that in ſo many paſſages ſhee aſcribes the victorie wholy to the Lord; *Deborah ſaid unto Barak, Vp, for this day wherein the Lord hath delivered Siſera into thine hand: is not the Lord gone out before thee?* and in the next verſe immediately following, *The Lord diſcomfited Siſera and all his charriots, and all his hoſt, with the edge of the ſword before Barak*: it is not ſaid, that *Barak* diſcomfited them before the Lord, but the Lord before *Barak*: and againe in the 23. of the ſame Chapter, *So God ſubdued on that day Iabin the King of Canaan before the children of Iſrael.*

Judges 4. 14.

Ver. 15.

Though *Barak* ſignifie lightning, yet was hee but as a thunder-bolt in the hand of God againſt *Siſera*, and though *Deborah* ſignifie a Bee, yet no doubt but her diligence and providence in aſsiſting *Barak* was overruled and guided by the providence of God; and ſo much her ſelfe upon the matter confeſſeth in this very ſong: they fought from heaven, the ſtarres in their courſes or paths fought *againſt Siſera*: *they fought from heaven*, who was that but the Lord of heaven and earth? which *Ioſephus* thus expreſſeth; There ſuddenly fell a ſtorme (ſaith hee) of raine mixed with haile, which the wind drove againſt the faces of the *Canaonites*, and tooke away their ſight, making

Ver. 20.

Antiq. l. 5. c. 6.

thoſe

those that carried darts, and such as served with the sling unprofitable in their service, the Targetiers likewise having their hands benummed with cold could scarcely weild their swords, but the tempest beating on the backes of the *Israelites*, not onely wrought them lesse offence, but made them also more forward, being whetted thereunto by the manifest signe of Gods favour and presence, whereupon disarraying and breaking through their enemies battel, they made a great slaughter of them, so as a part of them fell by the weapons of the *Israelites*, the rest were overrunne by their owne horsemen and chariots: Hitherto *Iosephus*: much like wherunto is that storie which *Eusebius* (out of *Apollinarius* and *Tertullian*) reports that the armie of *Marcus Aurelius* warring upon the *Marcomannians*, being in sore distresse for want of water, and having at that time in his pay a legion of Christians which served under him, they all with one consent (the signe being given) fell upon their knees, and earnestly praied God for reliefe, who instantly thereupon sent such a storme of thunder and lightning and raine and haile, as it amazed their enemies, driving full in their faces, but refreshed them to the utter discomfiture of the one, and victorious triumph of the other; and thus the Emperour

rour himselfe (though by religion a *Pagan*) by his letters signified to the Senate, and thereupon gave not onely that legion the name of *fulminatrix*, but straitt charge that none should be put to death or punished for being Christians.

All which considered great reason had *Gideon* in the crie of his souldiers to preferre the sword of the Lord before his owne, as tis in the seventh Chapter of this booke; *The sword of the Lord and of Gideon*; not the sword of *Gideon* without the sword of the Lord, nor the sword of *Gideon* in the first place, and then the sword of the Lord; but first, *the sword of the Lord*, and then the sword of *Gideon*; the sword of the Lord to direct, and the sword of *Gideon* to execute; the sword of the Lord as the primarie efficient, and the sword of *Gideon* as the subordinate instrument, the sword of the Lord without the sword of *Gideon* in the ordinary course, will doe nothing, and the sword of *Gideon* without the sword of the LORD at all can doe nothing. Navies of ships, troopes of horse, regiments of foote, fortresses, ramparts, artillerie, munition and all military provision without him availes nothing; hee it is who directs the bullet and the arrow to the marke, who sharpens the sword that it may enter in to glut it

selfe

ſelfe with fleſh and make it ſelfe drunke with bloud, who gives wiſdome to the captaine and courage to the ſouldier, who ſtrengthneth his arme and teacheth his fingers to fight, and covereth his head in the day of battell; Through God we ſhall doe valiantly, for he it is that ſhall tread downe our enemies: no King can be ſaved by a multitude of men, and a horſe is but a vaine thing to deliver a man: vaine is the helpe of man without the helpe of the Lord, therefore *King David* (who wanted neither valour, nor experience, nor proviſion for the wars) profeſſeth of himſelfe, I will not truſt in my bow, it is not my ſword that ſhall ſave me: he doth not ſay I will break my bow, or I will caſt away my ſword, but I will not truſt in my bow, it is not my ſword that ſhall ſave me, but it is thou Lord that ſaveſt, and putteſt them to confuſion that hate us; it is thou, and thou alone, that refraineſt the ſpirit of Princes, and art terrible among the Kings of the earth, that knappeſt the ſpeare in ſunder and burneſt the chariots in the fire, that blunteſt the head of the arrow that it cannot pierce, and takeſt off the edge of the ſword that it cannot wound, that takeſt away the wiſdome of the Captaine and the courage of the ſouldier, that pulleſt downe the thickeſt walls, battereſt the ſtrongeſt forts, and le-

Pſ. 13.

Pſal. 44. 6.

velleſt the higheſt towers with the ground. It is thou and only thou, who raiſeſt and turneſt the windes at thy pleaſure, and by them makeſt uſe of raine and ſnow and haile and duſt and ſmoke and of the windes themſelves, to the annoiance of thine enemies and reliefe of thy friends. Thus as S. *Ambroſe* in his booke againſt *Symmachus* reports it, he aſsiſted the good Emperour *Theodoſius* being now in great danger by raiſing on the ſuddaine a mighty wind, which carried backe the darts of his enemies upon their owne heads, and withall cauſed the darts of his ſouldiers to pierce the deeper into their bodies, which no doubt gave occaſion to thoſe verſes of *Claudian*,

O nimium dilecte Deo, cui fundit ab antris
Æolus armatas acies, cui militat æther,
Et conjurati veniunt ad claſsica venti.

O Gods great favourite, to whom is ſent
From Æole's vaults a warlike regiment;
Vnder whoſe enſigne heaven above bears armes,
And the winds, ſworn his ſouldiers, wait alarms.

To whom then ſhall we goe with a ſong of triumph for victory received? Not unto *Mars*, as did

did the old Romans, but for us our helpe ſtandeth in the name of the Lord who hath made both heaven and earth, ſome put their truſt in chariots and ſome in horſes, but we will remember the name of the Lord our God; his name we will remember by flying to him for ſuccour, and his name wee will remember by returning to him with praiſe and thankſgiving: Not unto us Lord, not unto us, but unto thy name give the praiſe; and herein we are ſure we cannot erre, except *Moſes* erred, who after his victorie obtained upon the *Amalekites built an altar and called the name of it Iehovah Niſi*; the Lord my banner; except the *Prophet David* erred who profeſſed of himſelfe, *I will ſing a new ſong unto thee O God; upon a Pſalterie and an inſtrument of ten ſtrings will I ſing praiſes unto thee. It is he, it is he that giveth victory unto Kings and delivereth David his ſervant from the perill of the ſword*, or from the hurtfull ſword; laſtly, except *Deborah* the Propheteſſe erred, I am ſure we cannot erre in this point, who in the very entrance of her ſong dedicates it to the Lord; Praiſe ye the Lord for the avenging of *Iſrael*, heare O Yee Kings, and give eare O Yee Princes, I, even I, will ſing unto the Lord, I will ſing praiſe to the LORD GOD of *Iſrael*.

Exodus 17.15.

Pſa. 18. 9, 10.

v.

The fourth and laſt obſervation in this firſt

branch is, the manner of periſhing of Gods enemies, out of the word, So, *So let all thine enemies periſh O Lord.* *So*, as did *Siſera* with his army; *ſuddenly*, and when they leaſt expect it, as did *Siſera*; *ſhamefully*, and with diſhonour, as did *Siſera*; *utterly*, and without recovery, as did *Siſera*; *So let all thine enemies periſh O Lord.* Firſt then, let them periſh ſuddenly and when they leaſt expect, as did *Siſera*. *Siſera* was now in the height of his pride and confidence, in the very top of his jollity and bravery; his maſter had now by the ſpace of twenty yeeres mightily oppreſſed and harrowed the children of *Iſrael*, whereby they became both unarm'd and diſhartened, hee had now drawne out into the field, as witneſſeth *Ioſephus* 300000 foote, 10000 horſe, and 3000 chariots, whereof 900 of them were of iron, whereupon himſelfe and his adherents were ſo aſſured of the victorie, that as we reade in the three verſes here immediately before going in my text, His mother looking out at a window and earneſtly expecting every moment (as it ſhould ſeeme) the returne of her ſonne in his triumphant chariot, ſhe wondred what ſhould ſtay him there, he was ſo long a comming: whereunto her wiſe ladies anſwered her, or rather ſhe prevented them and anſwered her ſelfe, that the reaſon no doubt

Cap. 4. 3.

Ver. 3. & 23.

of

of his long ſtay could be none other, than the dividing of the prey taken from the vanquiſhed enemy, and the lading of themſelves with abundance of rich and pleaſant ſpoiles: but behold, while ſhe thus expected and reaſoned the matter in her ſelfe, wofull tydings was ſuddenly brought her, not only of the death of her deareſt ſon, but of the miſerable defeat and ſlaughter of the whole armie by him conducted, and then preſently follow the words of my text, *So, even ſo let all thine enemies periſh O Lord.*

Nay, ſo they ſhal periſh, when the wicked ſpring as the graſſe, and when all the workers of iniquity did flouriſh, then it is that they ſhall be deſtroied for ever; then, even then ſhall God ſhoot at them with a ſwift arrow, *Suddenly* ſhall they be wounded; when they ſhall ſay peace and ſafety, then *Sudden* deſtruction ſhall come upon them unawares, as travell upon a woman with childe, and they ſhall not eſcape that which the *Pſalmiſt* ſpeakes of the wicked in generall, may truly be verifyed in particular, of thoſe enemies of the Lord, who lately periſhed, *I have ſeen the wicked in great power, and ſpreading himſelfe like a greene Laurell*: yet (for all his great power and pompe) he paſſed away, and loe he was not; yea I ſought him but hee could not be found, hee was

Pſal. 7.
Pſal. 7.
1 Tl. 3.
Pſa. 35.

ſuddenly gone in the turn of an hand: as it was fore told of *Iulian*, *Nubecula eſt & cito tranſibit*, he is but a thin cloud and will quickly vaniſh, and ſo indeed it fell out. Such a flaſh was that Spaniſh bravado in the yeere 1588, predictions had every where run and were verily beleeved, that ſome great converſions of kingdomes would fall out in that yeare, and the Spaniards for the invaſion of this kingdome covered the ſeas with ſuch a navie, as for ſhips, men, munition and proviſion in all kindes it was (as our *Annaliſt* ſpeakes) *ominium quas Oceanus unquam vidit inſtructiſſima*, the beſt furniſhed and moſt accompliſhed of any that the Ocean ever ſaw, it was more like a moving forreſt than a fleet, three whole yeares in preparing, and coſt the King of *Spaine* by their owne report thirtie thouſand ducats every day; inſomuch as themſelves in the pride of their heart, and aſſurance of victory called it the invincible *Armado*, and *Bernardinus, Mendoza*, then ambaſſador in *France*, cauſed bookes to bee publiſhed of their conqueſt of England, but notwithſtanding all their vaine braggs and confidence, they paſſed away and were not, we ſought them but they could not be found.

Quam benè te ambitio merſit vaniſſima ventus?

Et

Et tumidos tumidæ vos ſuperaſtis aquæ?

Iuſtly the wind windy ambition drownd,
And ſwelling waves did ſwelling harts confound.

In memory of which ſudden diſcomfiture money was coyned with this inſcription, ſtamped on the one ſide, *Venit, Vidit, Fugit*, and on the other, *Dux femina facti*; *So let all thine enemies periſh O Lord.*

Let them alſo periſh *So*, that is, *ſhamefully* and with diſhonour, as *Siſera* did. Hee was for his perſon and qualities, a Captaine of great fame and long experience, trained up in the wars and militarie affaires from his very childhood: wheras *Barak* on the other ſide was but a raw commander, of little experience and leſſe courage as it ſhould ſeem by his anſwere to *Deborah*, that he would not march into the field nor incounter *Siſera* without her, and beſides, that his ſouldiers were taken up in haſte, undiſciplind, unexerciſed and unfurniſhed, their ſpirits had beene broken by long ſervitude under the *Canaanites*, and their number very ſmall, but tenne thouſand men in the whole, ſcarce matchable with *Siſera's* horſemen; yet by this handfull of men was *Siſera's* huge hoſte cut in

peeces,

peeces, and himſelfe flying ſhamefully out of the battell, as ſhamefully by the hand of a woman, as did *Holophernes* by the hand of *Iudith*, and *Abimelech* ſhould have done having his ſcull broken by a peece of a milſtone throwne downe from a tower from the hand of a woman, had not he to prevent the ſhame commanded his armour-bearer to thruſt him through with his ſword, as we may read in
Ver. 52. the ninth Chap. of this very booke. Thus *Siſera* (as *Guicciardin* ſpeakes of *Charles* the eight his expedition to *Naples* and returne from thence) came into the field like thunder and lightning, but went out like a ſnuffe, more than a man at firſt, and leſſe
11. than a woman at laſt. *Thus periſhed Herod a grievous perſecutour of the Church too, who ſitting in Majeſtie upon his throne of eſtate,* and gliſtering in his royall apparell as an Angell, making an eloquent oration unto the people, ſo that they gave a ſhout crying out and ſaying, *It is the voice of God, and not of man; but immediately the Angel of the Lord ſmote him, and he was eaten up of wormes, and gave up the ghoſt,* and ſo periſhed both ſuddenly and ſhamefull-
1. ly. *And thus Goliah who was of a mighty ſtature,* wherunto his ſtrength was every way anſwerable, and his armour, his helmet, his coate of male, his greaves, his target, his ſpeare proportionable to his

ſtrength

ſtrength and ſtature, upon which he was ſo confident that he diſdained *David*, making account and threatning him, out of hand, to give his fleſh to the fowles of the aire and to the beaſts of the field; but it fell out otherwiſe, this great Gyant thus ſwelling with pride quickly falls by the caſt of a ſtone throwne out of the ſling of a poore ſilly boy in compariſon of him; and this God doth that the plumes of mans preſumption may thereby be taken downe, and the greatneſſe of his owne power may appeare in the weakeneſſe of the meanes. *And ſo let all thine enemies periſh O Lord.* Laſtly, let them periſh *So*, that is, *utterly*, without all hope of recovery, as *Siſera* did; not ſo much as a *man left to carry tydings of the ſucceſſe to Iabin King of Canaan*; whoſe forces they were: nay more than ſo, *Ioſephus* aſſures us that *Barak* having now gotten to himſelfe more ſpirit by this victory, he made uſe of it, and ſtaied not here, but marched forward leading his armie even to the gates of *Azor*, the Imperiall Citie of all *Canaan*, ſlew *Iabin* that came out againſt him, and having ſlaine the King levelled the Citty with the ground; with which relation of *Ioſephus* the laſt verſe of the Chapter immediately going before ſeemes to accord, *where we reade that the hand of the Children of Iſrael proſpered and prevailed*

Cap. 4. 16.

Antiq. 5. 8.

led against Iabin the King of Canaan untill they had de-
Psal 83. 9. stroyed him: and so much doth the Psalmist intimate where he makes this victorie as a president or patterne to all succeeding ages. *Doe unto them* (saith he, praying against the professed enemies of God and his Church) *as unto the Midianites, as to Sisera, as to Iabin at the brooke of Kison which perished at Endor, they became as the dung of the earth: And so let all thine enemies perish O Lord. Yea, so shall all thine enemies perish O Lord* (this imprecation being likewise a prediction) *thou shalt break them with a rod of iron, thou*
Psal. 2. 9. *shalt dash them in peeces like a potters vessell; thou shalt so dash them as they shall be broken to shivers; thou shalt*
Revel. 2 27. *so breake them to shivers, as there shall not bee left so much as a sheard to take fire withall from the hearth, or*
Esay 30. 14. *water out of the pit: from hence it is that their perishing*
Psal. 68 2. *is compared to the vanishing of smoake, which mounts and dilates it selfe for a time, but instantly is so cleane gone as no man knowes what is become of it; and to the burning of stubble which in a moment is turned into a-*
Obadiah 18. *shes: The house of Iacob shall be a fire, and the house of Ioseph a flame, and the house of Esau for stubble, and they shall kindle in them and devoure them, and there shall not be any remaining of the house of Esau for the Lord hath spoken it. Such a promise we have of the utter perishing of the whore of Babylon. The tenne hornes*

which

which thou ſaweſt upon the beaſts, theſe ſhall hate the whore, and ſhall make her deſolate and naked, and ſhall eate her fleſh, and burne her with fire: and in the very next Chapter of the totall and finall deſtruction of the City *Babylon* (by which *Rome* is meant, and that even by the teſtimonies of the *Ieſuits* themſelves *Vega* and *Ribera*) *And a mighty Angell took up a great milſtone and caſt it into the Sea, ſaying: Thus with violence ſhall that great City Babylon be throwen downe and ſhall bee found no more at all*; ſhall be found no more, there is her finall; no more at all, there is her totall deſtruction. *And ſo, even ſo, let all thine enemies periſh O Lord; ſuddenly, ſhamefully, irrecoverably.* Rev. 17. 16. Rev. 18. 21.

And ſo I paſſe from the malediction to the benediction, from mount *Ebal*, the mountain of curſing, to mount *Gerazin* the mountaine of bleſſing, from the imprecation againſt Gods enemies, to the deprecation for his friends. But let them that love him be as the Sun when hee goeth forth in his might: upon which I ſhall inſiſt the leſſe, becauſe I have already dwelt ſo long upon the former. In the handling therof I will firſt treat of that kinde of divine love which is here to be underſtood, and of the ſeverall degrees therof, ſecondly of the ſemblance of ſuch as are therwith inflamed to the ſun, thirdly, of their reſemblance to the ſun when he goeth forth in his might.

Love is a paſsion of the mind, or that point of the ſoule by which it longeth to bee united to the thing it loves; *Amor meus pondus meum, eo feror quocunq; feror* ſaith Saint *Auguſtine*, my love is to me my weight, by it am I carried, whitherſoever I am carried: ſo that looke what wings are to a bird, ſayles to a ſhip, legs to a man, wheeles to a cart, and weight to heavy bodies, to the drawing of them downe to the center from whence they came; the ſame is love to the ſoule for the uniting of it to the object it affects; *Anima eſt non tam ubi animat quam ubi amat*, the ſoule being not ſo much where it lives as where it loves.

Againe, love is as it were *prima menſura*, the principall and primarie meaſure of al the other paſſions of the ſoule; as our love is, ſo is our hatred, our hope, our joy, our feare, our griefe; proportionable to the meaſure of our love, to the thing we affect is our hatred to that which oppoſeth againſt it, our hope of attaining it if we have it not, our joy in poſſeſsing it if we have it, our feare of loſing it even when wee poſſeſſe it, and laſtly, our griefe for the loſſe when we are deprived of it.

Now for the generall kindes of love, it is either unlawfull as immoderate, ſelfe love, irregular carnall love, inordinate worldly love; or lawfull, and

that

that either *naturall*, betweene thoſe of the ſame bloud, or *morall*, between thoſe of the ſame vertuous qualities, or *civill* betweene thoſe of the ſame Citty and Corporation, or *Spirituall*, between thoſe of the ſame myſticall body of IESVS CHRIST; and yet a more tranſcendent than all theſe is *Divine* love, which firſt reflects upon God, and then from God and for Gods ſake upon other things and perſons: *Qui aliquid amat præter Deum & non propter Deum, non amat Deum*; hee that loves any thing or perſon beſide GOD, and not in reference to God, loves not God. God then we are all to love, becauſe he is God, moſt beautifull and glorious, moſt wiſe, moſt powerfull, moſt holy, moſt juſt, moſt true in himſelfe; we are likewiſe to love him, becauſe he is *Good* to all his creatures in generall, and to us in particular; and for Gods ſake we are to love thoſe things which belong unto him, but ſpecially his Church, than which nothing in this world is to him more pretious, or more properly his; and this love doe I take to be underſtood here in this place, let thoſe that love him be as the ſun; for as by Gods enemies in the former part of the verſe are to bee underſtood the enemies of his Church, ſo by his friends in this latter part are undoubtedly to be underſtood the friends of his

Church, and of that Gospell and truth which by that Church is professed.

Of this love there are different degrees; whereof the first is to wish well unto it, and to pray for it, that GOD would be pleased to raise up Kings and Queens to be nursing fathers and nursing mothers unto it, that he would stirre up the Princes of the earth to be a protection to it, and to shrowd it under the wings of their authority, that the vinyard which his owne right hand hath planted, be not devoured either by cunning of wily Foxes, or by the rage of the wilde Bore out of the forrest.

A second degree of this love is, to preferre the peace, the libertie, the prosperitie of the Church before our owne private concernements, as the arme offers it selfe to the blow for the preservation of the head wherein consists the safety of the body, and the elements forsake their proper motions for the good of the Universe; thus did *Vriah* that worthy souldier and faithfull servant of the Lord and of *David*, being advised by the King to goe home and refresh himselfe with the comforts of his own house; what was his answer? *The arke* (saith he *and Israel and Iudah dwel in tents, and my Lord Ioab and the servants of my Lord abide in the open fields: shall then goe into mine owne house to eate and to drinke and lie*

2 Sam. 11. 11.

lie with my wife? by thy life and the life of thy ſoule, I will not doe this thing: a memorable ſpeech, an admirable reſolution to be in a manner careleſſe of himſelfe, till he ſaw the ſtate of the Church (the proſperitie whereof then depended upon the preſervation of the Arke) to be in ſafety. To like purpoſe was that noble anſwer of *Terentius* a renowned captaine under *Valens* the Emperour, an *Arrian* by profeſsion, who returning with victorie from *Armenia*, and being thereupon willed by the Emperour to demand ſome recompence for his good ſervice, preſented this petition that the *Orthodox* Chriſtians might have the libertie of a Church by themſelves, wherein to worſhip God apart from the *Arrians* (whoſe hereſie had then ſpred it ſelfe exceedingly,) he asked not (ſaith *Theodoret*) gold or ſilver, lands or houſes, but ſued only in the Churches behalfe: yet the Emperour upon the reading of his ſupplication being much diſpleaſed, tare it in peeces, threw it away and bid him aske ſomewhat elſe: but *Terentius* modeſtly gathering up the peeces againe, profeſſed to him, that if he could not bee heard in Gods cauſe, he would make no ſuit for himſelfe; *Sanctus & arduus hic amor eſt dignusq; notari*, this I confeſſe was a very high ſtraine and great meaſure of love to God his truth and the diſtreſſed Church. *Lib. 4. 28.*

But

But the third and laſt and higheſt pitch of love to Gods Church is, when a man, but ſpecially a Prince, a King adventures and indangers his crown, his kingdom, his life, and all to deliver the Church from oppreſsion and perſecution, and ſurely greater love than this hath no man, than to hazard all he hath for the good of the Church, whereof he profeſſeth himſelfe a member; and great reaſon it is that the members of the ſame Church (though farre diſtant in place yet linked together by the ſame faith) ſhould aſsiſt ſuch an one with their perſons or purſes, or both (if they be able,) or if with neither, yet at leaſtwiſe with their prayers, that God would give him the heart of *David*, the head of *Salomon*, the hand of *Gideon*, in a word that he may be as the Sunne: Let them that love him (that draw their ſwords and diſplay their banners in his cauſe) be as the ſunne.

The ſun (ſaith *Syracides*) *is vas admirable, a marvailous inſtrument*; and well might he ſo call it, it being next to man himſelfe the greateſt wonder among all the workes of God, and in a manner *viſibilis mundi Deus, the viſible God of the world*; in ſo much that *Socrates* (judged by the Oracle the *wiſeſt man* then living) would ſpend whole dayes in gazing upon it as a man tranſported and raviſhed in admiration

admiration of it, and truly were it not our inbred disposition *magis nova quam magna mirari*, rather to wonder at things new and strange than great in themselves, it is certaine there is no one thing we should so much admire as the sunne in regard of the greatnesse, the glory, the regularity, the swiftnesse, but above all the wonderfull vertue and efficacy thereof in working upon these inferiour bodies; Let them then that love him, and so love him as to fight his battels for the Churches sake bee as the *Sunne*. Pro 4. 18.

Regular and constant in their religious purposes as the sunne is uniforme and invariable in his course from the East to the West, and from the West to the East againe, from the North to the South, and from the South to the North againe, not missing the least jot in all his points and periods, turnes and returnes, but performing his office so duly, so exactly, so precisely, as if he were indeed a reasonable creature and perfectly understood what he did according to that of the *Psalmist*: he appointed the Moone for seasons, and the Sunne *knoweth* his going downe.

Safe and secure in their persons, as from conspiracy and rebellion at home, so from forraigne machinations and Iesuiticall Assassinates, as the sunne

is placed out of gunne-ſhot farre enough above the reach of all malicious and forcible attempts, free not onely from danger but from all feare and poſsibilitie of danger.

Vnwearied and indeficient in their pious enterprizes, as the ſunne, which though it hath now laſted by the ſpace of ſo many thouſand yeeres, yet ſince the firſt creation thereof hath it loſt nothing of that primitive vigour and originall perfection which by Almighty God was beſtowed upon it.

Swift and ſpeedy in their proſperous ſucceſſe as the ſunne, which (as *Aſtronomers* aſſure us) runnes above a thouſand miles within the compaſſe of every minute; and this incredible ſwiftneſſe was it which gave occaſion to *Copernicus* and others to conceive, that the globe of the earth did rather move and the ſunne ſtand ſtill.

Laſtly, Let them be as the ſunne *when he goeth forth in his might*, which the *Prophet Dauid* hath excellently deſcribed: In them hath he ſet a tabernacle for the ſun, which as a bridegroome comming out of his chamber, and rejoyceth as a ſtrong man to runne a race, his going forth is from the end of the heaven, and his circuit unto the ends of it, and there is nothing hid from the heat thereof. Let them that love him be as the ſunne when he thus

goeth

goeth forth in his might. Let them be acceptable and glorious, powerfull and vigorous as the ſunne when he riſeth in the morning, and ſo by degrees mounts up to the verticall point at high noone, chaſing away the darkneſſe, diſſolving the froſt, diſpelling the miſt, and cheering up the ſpirits both of men and beaſts, partly with its warmth, and partly with its light.

Let their wayes bee as the path of the juſt, which *Salomon* compares to the ſhining light increaſing more and more unto the perfect day. So let them goe on and ſtill march forward from ſtrength to ſtrength, from courage to courage, from victory to victory, till they have brought their noble and worthy deſignes to a bleſſed end. *So let all thine enemies periſh O Lord,* but let them that love him bee as the ſunne when he goeth forth in his might. Grant this good Lord we beſeech thee for thy mercies ſake, for thy promiſe ſake, for thy ſons ſake, to whom with thee and the holy ſpirit, three perſons and one God inviſible, eternall, only wiſe, wee aſcribe, and deſire to bee aſcribed all power, Majeſty and dominion now and for ever. Pro. 4. 18.

PSAL. 45 Ver. 3, 4, 5.

Gird thy ſword upon thy thigh O moſt mighty,

with thy glory and thy Majesty.

And in thy Majesty ride prosperously, because of truth, and meekenesse, and righteousnesse: and thy right hand shall teach thee terrible things.

Thine arrowes are sharpe in the heart of the Kings enemies, whereby the people fall under thee.

Deo soli gloria.

